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when all were taken off the callus was distinctly felt, and the union of bone evidently perfect, as the bird was able to fly off with its mates. Such instances may seem incredible to those not yet prepared to fully accept the axiom of the scientists, viz., 'That the intelligence of animals differs from that of man only in degree and not in kind.'

ANTHROPOLOGY.¹

COREA.—The United States National Museum has just received from Ensign J. B. Bernadou, U.S.N., a large and intelligently selected collection of ethnological objects from Corea. Among them are several illustrated books full of water-color sketches of Corean life. Almost the same day, Messrs. Ticknor & Co. sent us Mr. Percival Lowell's work entitled, "Chosön, the land of the Morning Calm, a sketch of Corea." We rarely have the opportunity of testing a book of travels, in an out-of-the-way region, by the touchstone of things. It has been for that reason a source of great pleasure to us to read Mr. Lowell's book, in the light of Ensign Bernadou's specimens. Perhaps the air of the philosopher, which the author here and there assumes, may to some readers appear the more attractive part. But to us, we must admit, the chief charm lies in the assurance, growing on us from page to page, that the writer is telling the truth. The journey to Söul from Chemulpo in a sedan-chair, and the khan heated with brush, are verities. We have seen pictures of these things painted by Coreans themselves, and they look like Mr. Lowell's descriptions. The walls, gateways, detached houses, endless series of courtyards, tile roofs, grinning monsters on the house tops, are well-drawn word pictures of things that have existence. Then the baggy clothing, pantaloons that measure just seventy-two inches in the waistband, great flowing surplices, shoes of straw, hats in endless variety, the sack-cloth of the mourner, these are portrayed so faithfully that we have only to transfer Mr. Lowell's language to the label. The three chapters, *impersonality*, *patriarchy* and the *position of woman*, are well and clearly worded expressions of convictions after a brief stay and superficial examination. Americans who have spent many years in the far east have lost some predilections on these subjects after a wider experience.

The palaces of Corea are essentially Chinese. First the great courtyard where horsemen dismount, bulls of burden halt, and sedan-chairs discharge their living cargoes. Then the arched gateways and paragons of roofs, covering the entrance to a first inner court, where bearers of gifts and invited guests arrange charms to captivate royalty. The graded ways and platforms leading to a verandahed throne-room, where soldiers and citizens vie in the gorgeousness of their profuse attire and especially

¹ Edited by Prof. OTIS T. MASON, National Museum, Washington, D. C.

in the diversity of their hats. Above all, the affected grandeur of royalty amid decay and national poverty, these are all subjects which Mr. Lowell fully appreciates and describes with charming grace.

As to the population, Mr. Lowell says: "Money being more important to the Corean official oligarchy than men, the amount of taxable property in the kingdom, represented principally by rice fields, is much more accurately known than is the number of its inhabitants. No census of the population is ever taken, the number of the houses alone being counted. The estimate formed recently by a Japanese paper is probably the nearest yet made to the truth. This estimate gives Corea 12,000,000 inhabitants.

"As for Söul, the aggregate of population, including both the city proper—that is, the part within the wall—and the outlying suburbs, will probably not exceed in all 250,000 souls. The amount of ground covered is about ten square miles. But a city in the far east extends only in two dimensions, not, as with us, in three. Tokio, in Japan, with about 1,200,000 inhabitants, covers eighty square miles.

"The fabulously large estimated populations of Chinese cities—as for instance, Canton—will, I think, on trustworthy census be found to have been greatly exaggerated."

THE RELATION OF ANTHROPOLOGY TO THE SCIENCE OF MIND.—In the scheme of anthropology followed by the NATURALIST, the science of mind follows hard upon comparative physiology. In this journal, as it would be in an academy or scientific association, the rule has been to allow only those psychical inquiries to enter in which natural history methods and processes, well approved, have been engaged. It is with profound pleasure, therefore, that we draw attention to Dr. Alexander Bain's paper, read at the last meeting of the British Association, upon the scope of anthropology and its relation to the science of mind. Says this distinguished authority: "The mode of research, grounded on discriminative sensibility, and working up from that, according to the best known principles of our intellectual nature, may be contrasted with another mode which has always been in vogue, namely, finding out and noting any surprising feats that animals can perform, out of all proportion to what we should be led to expect of them. The spirit of such inquiries is rather to defy explanation than to promote it; they delight to nonplus and puzzle the scientific investigator, who is working his way upward by slow steps to the higher mysteries. Before accounting for the exceptional gifts of animals—the geniuses of a tribe—we should be able to prove the average and recurring capabilities.

"It is an error to suppose that mental qualities do not admit of measurement. No doubt the higher complex feelings of the mind are incapable of being stated with numerical precision, yet,

by a proper mode of approaching the subject, a very considerable degree of accuracy is attainable.

"As to the present position of the science of mind in the British Association, it is nowhere. Taken in snatches, it appears in several places; it would come in under zoölogy, which embraces all that relates to animals; under physiology, in connection with the nervous system and the senses; and it figures still more largely, although in an altogether subordinate and scarcely acknowledged fashion, in the section on anthropology. Indeed, to exclude it from this section would be impossible; man is nothing without his mind.

"Now, while zoölogy and physiology would keep the study of mind within narrow limits, there is no such narrowness in the present section. In the ample bosom of anthropology, any really valuable contribution to the science of mind should have a natural place.

"Psychology has now a very large area of neutral [non-controversial] information; it possesses materials gathered by the same methods of rigorous observation and induction that are followed in the other sciences. The researches of this section exemplify some of these. If these researches are persisted in, they will go still further into the heart of psychology as a science, and the true course will be to welcome all the new experiments for determining mental facts with precision, and to treat psychology as an acknowledged member of the section. To this subdivision would then be brought the researches into the brain and nerves that deal with mental functions; the experiments on the senses having reference to our sensations; the whole of the present mathematics of man, bodily and mental; the still more advanced inquiries relating to our intelligence; and the nature of emotion, as illustrated by expression, in the manner of Darwin's famous treatise. Indeed, if you were to admit such a paper as that contributed by Mr. Spencer to the Anthropological Institute, you would commit yourself to a much further raid on the ground of psychology than is implied in such an enumeration as the foregoing."—*J. Anthropol. Inst.*, xv, 380-388.

JEWISH ABILITY.—Mr. Joseph Jacobs, who has been communicating to the Anthropological Institute papers upon the Jewish race, reproduces in the February number of the journal of that society his paper, read at the Aberdeen meeting of the British Association. Applying to Jews Mr. Galton's methods with reference to hereditary genius in England, he aims to find how many eminent men, of certain rank, exist in each million of Englishmen, Scotchmen and Jews.

It follows that the 722,000th is equal in ability to the 739,000th Scotchman and the 756,000th Englishman, reckoning from the bottom. Or, in other words, if we took a hundred men at hazard

from each of the three races, the 72d Jew, reckoned from the least able, would equal in ability the 74th Scotchman or the 76th Englishman, and would be the superior to the 72d of either of the other two races. Thus we arrive at last at a real comparative estimate of Jewish ability, which we may state roughly in the following way: The average Jew has four per cent more ability than the average Englishman, and two per cent more than the average Scotchman.

The men of ability are arranged in grades, according to their eminence, over the space of a century. It is interesting to note even the names. In the first rank Mr. Jacobs places Benjamin Disraeli, Heinrich Heine, Ferdinand Lassalle and Felix Bartholdy-Mendelssohn. In the second class are Auerbach, Benfey, Börne, Cremieux, Gans, A. Geiger, Grätz, Halévy, Sir W. Herschell, Jacobi, Jessel, Lasker, Maimon, Marx, Meyerbeer, Neander, Oppert, Palgrave, Rachel, Ricardo, Jules Simon, Steinthal and Lazarus, Sylvester, Steinschneider and Zunz.

The reasons assigned by Mr. Jacobs for Jewish ability in certain lines are doubtless correct, and furnish a confutation of the doctrine that only prosperity ministers to human progress.

THE MANGUE LANGUAGE.—Dr. Brinton read before the American Philosophical Society, in November last, a paper on the Mangué, an extinct dialect formerly spoken in Nicaragua. The chief source of this paper was the MS. of Don Juan Eligio de la Rocha. The Mangué is the mother-tongue, from which the Chiapanec of Chiapas branched off. The Mangues at one time occupied the whole coast, from the entrance of the Gulf of Nicoya to Fonseca bay. Some time in the fourteenth century a large colony of Aztecs descended the coast and seized the strip between Lake Nicaragua and the Pacific, thus splitting the Mangues in two and driving a large part of them from their homes.

“**TABLEAU DES BACABS**” is the name given by Leon de Rosny to a certain double plate of the Cortesian Codex. By that name he intended to indicate that the table or plate refers to the four Bacabs, or gods, which were supposed to bear up the four corners of the earth—the gods of the cardinal points.

On this plate are the four characters supposed to be the symbols of the cardinal points. As these probably occupy on this plate their proper relative positions, we have here, perhaps, the best existing data by which to determine the respective points to which the symbols are assigned.

Entering upon the study of the plate with this object in view, I soon formed the opinion that the plate is, in fact, a calendar table. The discovery that the rows of day symbols, lines and dots in the outer form but a single continuous line and cover one cycle of thirteen months, or 260 days, convinces him of the correctness of this opinion. Applying this discovery to the plate 44 of the

Fejervary Codex, and bearing in mind that it was Mexican, it was readily shown to be a calendar formed upon the same plan as the "Tableau des Bacabs." His next step was to determine, if possible, the object of the singular arrangement of the days in the middle circle of the Cortesian plate and in the corners of the Fejervary plate. This he has shown clearly to have been in accordance with both a Maya and Mexican custom of dividing the twenty days of the month into four groups by placing them in the order they come, one alternating in each group. Each of these groups have a special relation to one of the four years of both calendar systems. The first part of my paper is devoted to the explanation and discussion of these points; the remaining portion to the proper assignment of the cardinal point symbols. In the course of this discussion, I enter at some length into the question of the assignment of the years, colors and elements.

Since the publication of this paper, it has been ascertained that some of the conclusions reached by me have been arrived at independently by one or two of the European students, whose papers on these codices will shortly be published. I am now satisfied that I am able to explain and illustrate the use and significance of nearly all the numerals in the Dresden and other Maya codices. By means of this discovery, the reality of which is demonstrable, most of the obliterated day symbols and numeral characters can be restored and errors in the reproductions detected. This discovery shows that these calendar systems are much simpler than they have been supposed to be.—*Cyrus Thomas.*

ABORIGINAL BAKING PANS.—I wish to call the special attention of archæologist to a form of stone implement upon which additional light has been thrown. Lt. Ray, U.S.A., has just sent to the National Museum a collection of objects illustrating the aboriginal industries of the Hupa Indians of California. Among these are five stone implements, called baking pans, used in cooking bread made of acorn meal. They may be very properly termed "individual" pans, each of them holding enough meal to bake a good-sized corn-cake, with brown crust all around. They are made either of lapisollaris, or of a soft schist not subject to fire-cracks. The dimensions are as follows, although the outline is a very irregular oval :

- 77,160.—Length, $3\frac{1}{2}$ inches; width, $2\frac{1}{4}$ inches; height, $\frac{3}{4}$ inch.
 77,161.—Length, $3\frac{3}{4}$ inches; width, $3\frac{1}{2}$ inches; height, $1\frac{1}{2}$ inches.
 77,162.—Length, 5 inches; width, $3\frac{3}{4}$ inches; height, $1\frac{1}{2}$ inches.
 77,163.—Length, $4\frac{3}{4}$ inches; width, $3\frac{3}{4}$ inches; height $2\frac{1}{2}$ inches.
 77,164.—Length, $6\frac{3}{4}$ inches; width, $5\frac{1}{2}$ inches; height, $1\frac{3}{4}$ inches.

With the exception of 77,163, of schist, they are from $\frac{3}{4}$ to 1 inch thick. Comparing these with our archæological collections, I find many specimens of soft material labeled paint-cups, which are much more likely to have been individual baking pans.

WAR-CLUBS VS. DIGGING-STICKS.—Toward the end of April the secretary of the Smithsonian Institution received from Dr. Stephen Bowers, of San Buenaventura, California, editor of the *Pacific Science Monthly*, No. 4, Vol. 1, of that publication, containing an account of the discovery of Indian relics in a cave in the San Martin mountains, Los Angeles county, California. Among the relics were four heavy perforated stone (probably serpentine) disks, measuring from four to five and a half inches in diameter, and still retaining their handles of *toyon* or bearberry-wood, which is among the hardest in Southern California. The handles are from thirteen to seventeen inches in length, and are cut off bluntly. To judge from an accompanying photograph, the stones are in every way analogous to a certain class among the many perforated stones collected by Mr. Paul Schumacher and others in the same neighborhood, and now in the archæological collection of the National Museum.

Dr. Rau expressed ten years ago (in "Archæological Collection of the U. S. National Museum," p. 31), the opinion that the more bulky of the Californian disk or cone-shaped stones served as club-heads, and he was strengthened in his view by the fact that the extensive National Museum collections from the above-named region contain no other heavy implements which could have been used for striking; but he could not then foresee that his theory would be so unexpectedly verified by the finding of such stones with their handles still inserted. Mr. Schumacher considered the stones as weights for digging-sticks, relying on the statement of a half-breed *vaquero*.

THE AZTEC LANGUAGE is still the favorite language among linguistic students as well as among the scholarly authors of books on American ethnology. The harmonious, vocalic structure of its words as well as the copiousness of its literature may account for that, and we gratefully acknowledge every new effort to popularize the study of Aztec, whenever such efforts rest on a scientific basis. The director of the Mexican Statistical Bureau, Mr. Ant. Peñafel, has made a new advance in that direction by republishing the "Arte Mexicana" of the Jesuit priest of Puebla, Antonio del Rincon (died 1601), who after a prolonged theoretic study of his own dialect, that of Tezcuco, published the above Aztec grammar in 1595. Antonio del Rincon was a descendant of the "kings" of Tezcuco, near Mexico, and as such had peculiar facilities of becoming acquainted with all the dialects of Anahuac, if not of the whole Nahuatl family. In the vocabulary appended, he differs in many points from Molina, and whether he then gives his native Tezcucan dialect forms or varying forms of the "literary" Aztec, is not always possible to find out. As an early source for dialectic study the "Arte Mexicana" will prove to be of peculiar value.—A. S. Gatschet.